

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

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WHAT IS SPIRITUALISM?

A SCIENCE? OR A RELIGION? OR BOTH?

We have been led to this inquiry by reading in many Spiritualist publications what we hold to be a serious error. In not a few of our journals any attempt at connecting Spiritualism with religion is met with scorn, and not a little acrid writing. It is called by the writers a "science" as in contradistinction to a theology. We have no objection to the word "science" as a collective word for Spiritualism, but we do object most positively to the deceptive use of that word as commonly employed, implying that Spiritualism is purely a science of certain limited facts, just as chemistry is a science of the affinities and repulsions of atoms or atomic quantities, astronomy of the stars and planets, and botany of the vegetable kingdom. By this specious use of the word "science" in relation to Spiritualism a very great danger threatens us.

It is all important in any special natural science to determine its scope of inclusiveness. The division of natural study into sections—physiology, anatomy, psychology, &c.,—is a mere convenience to enable the limited faculties of man to reach greater certitude in his investigations. But every scientific man is aware that his special department of study trenches upon that of another, and cannot, indeed, be prosecuted without a more than elementary knowledge of its collateral sciences. Astronomy cannot be studied without mathematics, mechanics, and of late years with growing importance, chemistry, optics, and meteorology. And so with every other science. Nature is a whole, evidently the outcome of one mind. One might just as well endeavour to get a faithful idea of a table by having it studied in the legs by one man, the drawers by another, the flaps by another, the mechanical contrivances of hinges and castors by another, and the top by another. Such partial study might lead to knowledge of the special part investigated, but not even of that correctly, for we should not know its relations, and still less of the table of which it is only a part. So nature is a whole; it includes all phenomena; to be understood aright we must know not only a particular segment of its wonders, but the relations of that segment with the other segments of the whole of which it and they are only parts.

Now there has always been attendant on Spiritualism a vice that is natural to its elementary stage—the failure to perceive its pure significance and its reach of inclusiveness. Probably many would define it as the science of communion with the departed of mankind. We, too, are prepared to grant that as a fair definition. But it itself needs defining. What is the science of communion with the departed? What are its conditions of method? What properties of knowledge, mind, emotion, conscience, will, life, bodily power, must an earthly participant in that communion be necessarily endowed with? This must be settled, first of all, before any phase of human life, religious or otherwise, can be dogmatically excluded. A religious spirit may be as imperatively necessary to successful mediumship and séance holding as a scientific one; and if so, very grave results will ensue if it be not supplied.

Now there is one fact in Spiritual investigations, so far, that will be readily admitted. You cannot in Spirit-intercourse meet just anyone you like. It looks to an ignorant inquirer or sifter as if haphazards met. A séance is held and certain Spirits come, and often, nay generally, not the Spirits desired. The Spirits desired cannot, or will not, or do not come; the Spirits

not asked for, to say the least, do come. We are sufficiently advanced in the knowledge of nature now to know that nothing is ungoverned by law. Throughout the universe law reigns. That is now an axiom beyond the possibility of dispute. Hence if certain Spirits come to a medium, or to a séance, and others do not, they come or do not come by the operation of law. This has been too little attended to by Spiritualists, alas! and it is the main cause of the non-success of Spiritualism in obtaining supreme and world-wide conviction. We must pay no attention to the assertions of communicating Spirits that they are high, and lofty, and powerful. They may be true or they may not. They must be tested by the qualities of character they evince. Human beings on this side of life are in the habit of telling lies and of forming disproportionate estimates of themselves; and as we do not believe that death works any miraculous change in men or women there will be on the other side of life many such characters. It is at least an *a priori* argument against such "tall" Spirits that they assert their highness and loftiness. True manhood allows such a fact to be revealed by act and not simply by word. Any Spirit who meets a séance with such a claim is at least wanting in a becoming humility. The literature of Spiritualism is full of such Spirits' revelations. They have become rather cheap, and rather stale, too. It flatters a medium or a séance to be told that the "lofty" ones of the Unseen are "hovering near." The pride so engendered is equally a proof that the allegation is not a fact, but mere braggadocio. If these Spirits are good, and great, and true, let them prove themselves as such; we want proven deeds, not bombastic words.

What then is the law which regulates this coming of certain Spirits? It may not be a flattering one to all, but it is a rigorous law which, like all laws of nature, must be obeyed, or its penalty be endured. There is a "must be" sounding into human hearts from all parts of the universe of God. It is a most imperative mood. This law takes no notice of our likes or our dislikes. If we are not right we must be put right, now, or at some other time. The law of God says to every offender, "yield," "obey;" it has no other gospel of life. The law which guides Spirit communion is to be expressed in one word, "affinity," or in one phrase, "like to like." Just what the totality of character and bodily conditions in a medium, or the proportionate totality of a séance, is, will be the measure of communion with Spirit guests, neither more nor less. You may judge yourselves in character and bodily life by the kind of Spirits that come. It does not matter how ardently a brother may desire to talk with a sister in the unseen world, if he in his totality is above or below the totality of his deceased sister an iron law will separate them, or render the manifestations uncertain.

It will be seen, therefore, that the measure of a person's development operates as a law of communion between Spirits and earth-men and women. This law to a certain extent seems subject to violation among the inhabitants of the earth-plane of life. But it is so only in seeming. A royal duke may marry one of his own station or blood; it is another question whether he and his wife, though alike in blood station, will meet *en rapport*. In the reality of their inner life, they may be as far from each other as if the one lived in Timbuctoo and the other in the land of the Eskimo, though bodily in daily contiguity. In the Unseen, locality is ruled by the inner spirit, not as here by the law of a coarser bodily organisation.

It is all-important, then, to ascertain what it is that constitutes a true human development. What are the elements that must be incorporated and lived on; the ideas that must be fed upon, and the emotions that must be aroused?

Now the development of a human being may be partial, not full-orbed. One man may be an intellectual giant and a moral beast; or he may be morally an angel and intellectually nothing. In intellect he may be strong in one class of study, weak in all others. He may be a fine historian like Macaulay, yet unac-

quainted with the mere rudiments of natural science, and *vice versa*. Such partial development will be found in the Unseen as well as here, and in Spirit-communion, by the law of like to like, such characters will gravitate to one another.

True human development will lie in this line, we apprehend—in the attainment of right relations to all things and all persons around us. So far as we have attained this right relationship, so far we have climbed the ladder of eternal life, and as a consequence reached happiness, or the state of well-being. So far as we are ignorant of what lies around us, or so far as, if known, we do not rightly respond to our environment, so far we are not developed. The nineteenth century is more acquainted with the environment of mankind than the Middle Ages, and therefore is more harmonious in its life, national, social, and private. We have gained a vast amount of knowledge as to the laws which freed disease germs, and by our knowledge or science have banished the severer forms of pestilence common to the Dark Ages, or are able if they appear in modified form to meet them with availing counteractives. The difference between the "light and sweetness" of our time and that of 500 years ago consists in a more accurate knowledge of our relations to the universe. As that knowledge increases and is incorporated in the actual life of humanity, so will "sorrow and mourning flee away." Fifty years ago political economy was barely understood. The result was a chaotic world; it already had severed the United States from the British Empire, and had deluged France with blood, and then was making every town of Great Britain the centre of riot and revolution. A riot is now a rare phenomenon, and always local and easily suppressed. Why? We have learned better to adjust the relations of class with class by our attained knowledge of economic laws.

In the Unseen, advancement in human life is regulated by the same law, or, it is more accurate to say, by a full-orbed development of individual identities. It is as a man rounds his character or life, morally, intellectually, emotionally, and rationally, that he advances, and surrounds himself with a higher environment than he previously enjoyed. While that progress unites him to his higher plane of life or environment, it separates him from those who live on his old level, except so far as their stage of development opens to him points of contact with himself.

Now the subjective development of man consists in his knowledge and incorporation of the laws of the objective universe and the phenomenal part of himself. His whole immortality will be an advance in that knowledge and incorporation.

These points, which we think are indisputable facts, will help us to decide the question which heads this paper. Spiritualism cannot be healthy and true unless it recognise and include all knowledge attainable by man. Any fact ignored will impair the intercourse, and, if wilfully or ignorantly done, will lead to a disastrous Spiritualism. For all attainable knowledge is absolutely necessary, for man to be in accord with his environment.

All this will be readily admitted by Spiritualists; but our purpose is to apply it to one phase of knowledge and life, which in some circles is not attended to, or regarded as a *sine qua non* of successful and blissful intercourse, in others is carefully ignored, and in others is even pooh-poohed. We allude to the religious side of Spiritualism. A cursory acquaintance with Spiritual literature and mediumship will show that a religious state of soul is not regarded as an essential. We may say more, that in very many cases it is treated with disdain. Culture of intellect and culture of moral life—the relations of man with man—may be enforced, but the culture of religion—man's relation with God—is not. Our experiences of reading and séances is not a pleasant memory in this respect. We heard a well-known trance orator give a discourse which did not strike us as of any great worth, and afterwards, in answers to questions coming from the audience, coolly told us, with a sardonic sneer upon his face certainly not angelic, that Jesus Christ had no existence. That was said under reputed control. To us it was a big pill to swallow. We steadfastly refuse to believe anything that contradicts historical fact or our reason and heart and conscience, even though a Spirit claiming to be a "lofty" one in the Unseen may say it. It is one thing to criticise severely the dogmatic theology that the Churches teach; it is another to deny the truth of *any* theology. The theology of our orthodox Churches displaced that of the Romish Church, and that of the polytheistic religion, and that of the fetish and mystic. In every science there is, and ought to be, progress. It is foolish to say that chemistry is no science because it is perpetually

altering or widening its definitions. It is equally absurd to banish theology from the domain of human knowledge because we have discovered the inaccuracy of past theologies. Theology is as much a science as any other. Past theologians may have mingled with it many absurd speculations or false premises, but so have chemistry, astronomy, physiology, and biology. No science has been pure, unalloyed truth, and is not at this day. Every natural science is only approximate truth, and never will be anything else. The universe in its entirety is too big to be crammed into the head of a finite human being. Theology is no worse than other sciences. It is subject to the law of growth.

In our preceding remarks we have endeavoured to shew that our advance depends upon our attainment of true relationship to our environment. Religion is the practice of theology. It is the living out of our relations with God. The theological form will vary according to a man's knowledge and practice, but the fact will be the same in all. If we are environed by God, and our living relationship to Him is a potent factor in our subjective development, then we have one of the great essentials in enabling individual identities to commune with the truly great and lofty in the Spirit-world. It is one of the factors in *their* identities also, and unless we have it as they have it we cannot become *en rapport* with them.

It is the spirit or quality of soul which religion brings with its healthy exercise that is most important to us as Spiritualists. The ideal and sentiments and emotions produced by a close relation to God can be produced in no other way. It is not safe to ignore such a potent element if we wish to have noble and safe Spiritualism. Atheism never has produced the highest types of manhood, though in many cases very noble ones. But there are many who intellectually are Deists or even Christians—that is, they subscribe to the formula, There is a God,—but who practically are Atheists, that is, have no living relation to God. Such in Spirit intercourse may commune with the intellectual and the moral, but they will not with those whose natures have been enlarged, and whose sympathies have been warmed, by the lofty ideal of the Deity and a living relation with Him.

Our view of Spiritualism is, then, that its end is the development of every human being on true lines, and that for this every avenue of knowledge and life must be explored. It is not simply communion with the so-called dead; that is only a phase of it, or the means of a larger growth in knowledge. Spirit intercourse is simply the machinery by which a larger life, true Spiritualism, may be poured out upon humanity; and we hold that a Spiritualist is one who grows in himself by knowledge and practice, who is related to his fellows by moral accuracy, and to God by a profound and joyous religious life.

MATTER—SPIRIT—MIND.

If you say that matter is all there is, then you must leave off talking about "dead matter," and enlarge your conception of it until it includes all that is. If matter is all, then matter lives, matter feels, matter thinks, matter hopes, matter fears, matter loves, hates, aspires, worships. Matter sees visions and dreams dreams. Matter wrote the prophecies of Isaiah, the "Iliad" of Homer, and the plays of Shakespeare. And then this matter turns round on itself, looks into its own face, and criticises its own work. Call it matter if you will, but then we must so change and enlarge our definition as to make it include all we have been accustomed to mean by the term Spirit. And when we have done that, we find we have only been playing with words; for the old problems face us still, and are not answered.

Men who do not look deeply at, and accustomed to think that matter is a simple thing, and that they know what it is. But a deeper thought looks for it in vain. This common drudge that, like a pack-mule, we load and beat at our will, while we look at him turns into a Pegasus with wings, and, before we know it, is off among the gods. In what is matter? Nobody knows. While we grasp it, it slips out of our hands. Like Proteus, it assumes a thousand shapes. It appears like a ghost, and then fades into thin air. It is as elusive as Shelley's "Cloud." We talk of atoms; but, though they be ever so helpful as a "working hypothesis," nobody has ever seen one. When we think we have found it we only stand in the presence of Faraday's "point of force." While, then, common sense assumes that it knows matter, uncommon sense is aware that matter is only an influence, and that all we directly know is mind.—From "*Evolution and Theism*," by Minot J. Savage, in "*Modern Review*," July.

POWER OF IMAGINATION.

The surprise which the correspondent who signs himself "Trident," has expressed at creative power being attributed to imagination, led me to think that possibly some gaps in the mind of your other readers might be a little filled up, and many interesting lines of thought suggested, by the quotations I have selected from writers whom no one can suspect of "scientific freaks." In any degree to do justice to the subject, a carefully written and ripely matured volume of thought would be required. All I venture to offer are germs of thought gathered on widely differing planes, and on suitable mental ground they will not be altogether fruitless.

From J. Böhme I find so much light thrown on the powers of imagination, that selecting the clearest of his many dicta on this point is my only difficulty.

"That which breaketh the divine image" (in man) "is the essential fierce wrathfulness, and it is done through the imagination; or false or wicked love and imagining; therefore, it lyeth wholly in the imagination; whatsoever a man letteth into his desire, in that standeth the image."—J. Böhme's *Appendix to "Forty Questions."* Par. 33.

"There is nothing in this world that can touch or kill the soul, no fire nor sword, but only the imagination; that is its poison; for it is originally proceeded out of the imagination, and continueth eternally therein."—"Forty Questions." Quest. 11; par. 10.

"All things are existed through divine IMAGINATION, and do yet stand in such a birth or geniture, condition, or regiment."—J. Böhme "On the True and False Light of the Divine Mystery." Par. 78.

This saying will be better understood if I place next to it the following from his answer to the sixth theosophic question:—

"Angels are mere imaged powers of the Word of God; for man's mind is an express, or reflex image, or anti-type of the eternal power of God. For all senses, or meanings, or notions, come out of the mind; and out of the senses, meanings, or notions, come right thoughts, viz., a conclusion or imagination, from whence longing wish or delight existeth; which longing goeth into being or substance, from whence the perceptible desire, and out of that the work springeth; thus also is God, in like manner, the eternal mind, that is the understanding; and yet, there would be no distinction therein, if He did not flow out from Himself. His outflowings are the powers; as in man the senses and thought; and the powers bring themselves into an imagination, wherein standeth the angelical IDEA."—Quest. 6. Pars. 2, 3.

"Now seeing the eternal abyss is magical, therefore that is magical also, whatsoever is generated out of the eternal; for out of the desiring all things are come to be; Heaven and Earth are magical, and the mind with the senses or thoughts are magical; if we will but once know or understand ourselves."—"Whatsoever the Magia maketh itself, that it hath; the devil made himself hell, and that he hath; and Adam made himself earth, and that he is."—"A creaturely Spirit is no palpable substance; but it must draw in substance into itself through its imagination, ELSE IT WOULD NOT SUBSIST."—J. Böhme's Book "On the Becoming Man." Par. 1, chap. 5. Pars 77, 82, 88.

"For the soul is out of the eternal magic fire, which must also have magic food, viz., by or with the imagination"—*Ibid.* Chap. 4, par. 46.

"The inward blood of the divine substance is also magical, for the Magia maketh it to be a substance; it is spiritual blood, and which cannot be touched or stirred by the outward substance, but by the Imagination only."—J. Böhme's first "Six Small Points." Par. 7.

"Hold fast to love in your imagination; nothing can take it from you but your own imagination. As soon as our imagination goes out of the love, darkness enters the imagination and the devil then has access."—Gichtel's Letters.

Having thus proved that Böhme—not, I believe, exceptionally, but with great vehemence—insisted on the unquestionable creative might of imagination, it will be interesting to see how far he explains the process by which "longing goeth into being or substance," and to compare his explanations with that of a contemporary expert in practices which we can only describe as magical. When I say explain I only mean that he tells us on this subject all that can be told.

"The will is the *mysterium magnum*, the great mystery of all wonders and secrets, and yet it driveth forth itself, through the imagination of the desiring hunger, into substance. It is the original of nature; its desire maketh a representation; this representation is no other than the will of the desire, yet the desire maketh in the will, such a substance as the will in itself is. The true Magia is no substance, but the desiring spirit of substance; it is an unsubstantial matrix, and revealeth or manifesteth itself in the substance. The Magia is a spirit, and the substance is its body. The Magia is the greatest hidden secret,

for it is above Nature; it maketh Nature according to the form of its will." . . . "The Magia is the acting of the will-spirit; or the performance in the spirit of the will."—J. Böhme's "Fifth Small Point," Pars. 66 to 71, and 88.

Now let us turn to pp. 129 and 131 of Mr. Sinnett's "Occult World," and see if the report of the old mystic is not both confirmed and elucidated by that of the modern adept there quoted:—

"The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialise in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new but only utilises and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence." . . . "Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it."

"Would not this sound to one of your learned biologists like a madman's dream?" asks the same informant from his Asiatic seclusion. If it would to them, there was but a few years ago in France a thinker and an adept—now withdrawn from our mortal life—to whom such ideas would have been far from strange: he who called himself Eliphaz Levi. In the introduction to his "Histoire de la Magie," he tells us, "qu'il existe un agent mixte, un agent naturel et divin, corporel et spirituel, un médiateur plastique universel, un receptacle commun des vibrations du mouvement et des images de la forme, un fluide et une force qu'on pourrait appeler en quelque manière l'imagination de la nature." . . . "l'essence de la lumière vivante" (la lumière astrale) "c'est d'être configurative, c'est l'imagination universelle dont chacun de nous s'approprie une part plus ou moins grande, suivant son degré de sensibilité et de mémoire." (Introduction pp. 19 and 21.) *

The subject is fascinating, and I must not allow myself any additional quotations, lest I encroach upon valuable space or weary puzzled readers. But there are perplexities of abstract thought which seem to promise so much, and even while still unsolved to offer such grand vistas of enlarging knowledge, that one turns from them reluctantly.

On that especial effect of imagination referred to by C. C. M., "Trident" will find a very interesting, and by no means scientific chapter in Lavater's "Essays on Physiognomy." Lecture 8; chap. 2, "On the Influence of Imagination on the Formation of Man." Having spoken of the not uncommon appearance of a dying person in the presence of a far distant friend, he says: "The how of the question is inexplicable, I allow it; but the facts are evident, and to deny them would be offering an insult to all historic truth."

Again, farther on, "When the imagination is powerfully agitated by desire, love, or hatred, a single instant is sufficient for it to create or to annihilate, to enlarge or to contract, to form giants or dwarfs, to determine beauty or ugliness." . . . "This faculty of the soul, in virtue of which it thus produces creations and metamorphoses, has not hitherto been sufficiently investigated; but it sometimes manifests itself, nevertheless, in the most decided manner."

A. J. PENNY.

The Cottage, Cullompton.

We learn from the *Banner of Light* that Mr. Fletcher has been lecturing acceptably in Portland, and that he has engagements for Neshaminy Falls, Lake Pleasant, Lake Sunapee, and Beverly.

The *Religio-Philosophical Journal* of the 9th inst. mentions that Dr. Peebles had called at the office in Chicago, on his way to fulfil professional engagements at Minnesota. We are pleased to learn from this that the doctor has recovered from his indisposition, and is again at the work in which he so much delights.

* Translation.—"There is a mixed agent, an agent both natural and divine, corporeal and spiritual, a universal plastic medium, a common receptacle of the vibrations of movement, and the images of form, a fluid and a force that one might call in a certain sense the imagination of nature." . . . "the essence of the living light is to be configurative, it is the universal imagination of which each of us appropriates a part, more or less great, according to one's sensibility and memory."

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper, after which the paper will be discontinued unless the subscription is renewed.

NOTES BY THE WAY.

Colonel Bundy, editor of the *Religio-Philosophical Journal*, has just passed through London on his return to America. We regret to say that he has been for some time past in a weak state of health. The unintermitting care necessary to carry on the *Journal*, to every department of which he pays personal attention, gradually impaired his health, and induced an attack of nervous prostration, from which he is by no means recovered. He took a passage in a sailing vessel for the Azores and Madeira, and thence came on to London, where his stay was limited to three or four days. He was consequently unable to see and converse with the many friends who would have been glad to welcome and interchange ideas with him. Colonel Bundy has our best wishes for his speedy and permanent recovery.

Yet more prophecies of the end of all things! *The Protestant Standard*, a journal which would seem to combine the narrowest Evangelicalism with an affection for phrenology and the Isle of Man, publishes a letter quoting from *The Illinois Independent*, in which the date is fixed for November 12th, at midnight, when "the seven stars whence Christ will descend, and Jupiter, the Earth, and the Sun, will be in a direct line with each other. The comet will, I think, come straight from this line!" It is fair to say that the writer protests against such prophesying, not, however, on the ground of a superior knowledge of the constitution of comets and the position of stars, but because it is "nothing short of blasphemy."

The other prophetic utterance is from the *St. James's Gazette*, which has more than once shewn some tendency to flirt with astrology. It is from France that the warning word comes this time. The *St. James's Gazette* says "the rural districts of France have been flooded lately with terrible little books of prophecy." It mentions one by the Abbé Tholon, and another by the Abbé X. The latter writer fixes the final cataclysm for August 31st, and gives a most blood-curdling account of the phenomena that are to accompany and precede it. We are scarcely capable of analysing the portents that these seers prognosticate. There is in them, indeed, a certain irreconcilable incongruity that fans the flame of hope that they may strike others with the same sense of the ludicrous with which they have impressed us. Their harm will then be greatly lessened. But an ignorant rustic who reads that "the air is to be infested with demons of all sorts and of hideous shapes; a pestilential darkness, peopled with fearful visions, is to envelope the earth for three days, stifling the enemies of the Church; and not enough people will be left to eat the abundant harvest," is extremely likely to be nervous, and to endeavour, by an offering of his goods, to propitiate the power that so terribly threatens him. It is notable that "the Church of the National Vow of Expiation," to be built on Mont-Martre, "is earnestly recommended in these prophetic books as a *Divine lightning-conductor*."

The Theosophist adds its contribution to the general prophetic medley. Its ground is astrology; its text the conjunction of the planets Venus, Jupiter, and Saturn. In B.C. 2,449 the Chinese observed a conjunction of four great planets, which was followed by 500 years of revolution, war, and internal broils. Just before the Christian era occurred another conjunction. A third

occurred in A.D. 1563, when Mars, Jupiter, and Saturn, three planets of evil reputation, met in Cancer, a locality of unwholesome repute. The astrologers predicted horrors, and Europe was devastated by a terrible plague. And now we have another conjunction portending for the world a mass of evil, of which the beginnings are already being felt. The assassination of the Czar, the attempt on President Garfield's life, the deaths of the great and potent—Carlyle, Beaconsfield, George Eliot—wars and rumours of wars, Irish rebellion, and general anticipation of trouble—these are with us. What is before us? Our contemporary evidently thinks we are in the midst of an epoch of horrors.

It is not merely the conjunction, it is the combination of figures, 1881, which are "the same when viewed from right or left, from top or bottom, or from the back by holding the paper up to the light, or even upside down." We do not see why this should be malefic, but it is certainly curious, and such a combination will not occur again for 9,930 years. If the prophets are not all wrong, however, we need not concern ourselves with that remote date. It is more interesting to note that belief in the evil now deluging the world is widespread, and is not referable to any one source. *The Theosophist* notes a belief current among the Tyrolese and Bohemians, which a correspondent of the *Moscow Gazette* heard from them in 1874. "From the first day of 1876," says their tradition, "a sad, heavy period will begin for the whole world and will last for seven consecutive years. The most unfortunate and fatal year of all will be 1881. He who will survive it has an iron head." This prophecy, beside the merit of being more or less fulfilled, has for us the greater attraction that it seems to hold out some prospect of improvement. If 1881 is the worst, things will mend, we hope. But, alas! scepticism reasserts itself; and we feel that *Theosophist*, Tyrolese, Spiritualist, *Illinois Independent*, *St. James's Gazette*, Abbé Tholon, and Abbé X., may all be wrong together!

INTERVENTION OF GUARDIAN ANGELS.

To the Editor of "LIGHT."

SIR,—The following case, of which I send you an account, may serve to strengthen the belief in the intervention of guardian angels—a comforting and beautiful faith which I, in common with Mr. Newton Crosland, fully accept. I can vouch for the truthfulness of the narrator. You may publish this letter, with my name and address, if you please.—Yours faithfully,

L. C. STONE.

Shute Haye, Walditch, Bridport.
July 16th.

A well-known inhabitant of Walditch, a little village near Bridport, Dorset, died suddenly last May. We were all very sorry, and felt much for those she had left. She was an honest, industrious woman, a good, affectionate wife and mother. She had been somewhat ailing for some time past, but there was no special cause for alarm, and my daughter saw her engaged (she was a washerwoman) in her usual occupation the day before her death. From her husband I heard the following narrative of facts, which he received from his son, when the latter came down to his mother's funeral:—My wife latterly was uneasy about one of her sons, Joseph Gundry, who is a pointsman on the Midland Railway, and had risen to an office of much responsibility. Not hearing from him for some time, she feared that he had fallen ill, and did not like to write till there should be no longer any cause for alarm. There was, in fact, such a press of business that he could not find time to write. On the night, or rather morning, of his mother's death he had the night-duties and, the last train being gone, went into his box to rest for a short time, leaning his arms on a table. He was not asleep, and had hardly settled himself, when a hand was placed on his shoulder, and a voice said distinctly: "Joe, your mother wants you." As far as we can ascertain this was about the time that his mother passed away. He did not recognise the voice and saw no one. As there is no post from Bridport that could reach him under two days his father telegraphed. When the telegram was brought to him he said, "I know what it is, my mother is dead."

SUGGESTED CONFERENCE.—The Conference Committee of the B.N.A.S., which comprises the whole of the members of the Council, and any members of the Association who may be invited to join, will meet on Tuesday evening next, 26th inst., at 38, Great Russell-street, W.C. The result of the meeting on Tuesday next will, in all probability, be brought up in the form of a report at the next Council meeting on August 9th.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of pointing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M. A. (Oxon.)

No. VII.

I have been thinking it would surely be much better that you should let us know more of the way in which we should manage a circle. We are ignorant, and if we are successfully to carry on the investigation, we must learn. I can tell that the sudden withdrawal of power is very bad, from my feelings. I feel as if a number of strings had been pulled suddenly at the part which we call the solar plexus: and "virtue is gone out" I can tell.

That is so. We explained to you, on the occasion when the failure was made in the lights, that the circle was united together by magnetic bonds which converge towards its centre. Magnetic cords unite each member to that central point to which the magnetic emanations of the circle converge, and where they are joined by the magnetic forces which we have prepared. A union between these, when harmoniously effected, causes conditions under which we are able to operate. A discord between these, caused by lack of affinity in the magnetic emanations of the circle, causes conditions under which we cannot operate. If you rightly understand this, you will see that the magnetic conditions of the circle may be upset in many ways. By the illness of one of the circle, or more especially of the medium. By the mental inharmoniousness of any from anxiety, or fatigue, or mental disturbance. By the undue preponderance of the positive or negative element in the circle. By the faultiness of the atmospheric conditions, especially electrical disturbance. By lack of passivity caused by undue exertion of will power on the part of any. Any, or a combination, of these causes may render it hard or impossible for us to bring ourselves into harmonious relation with the circle.

Yes. Then, if I understand rightly, the circle is united by magnetic cords to a point below, or above, the table; and your centre of influence is above. I suppose that is where I see the column of light, and where the scent comes from.

Yes, that is so. The luminous column that you see is the magnetic aura that we use. The central point of union is between the circle, and at times above the table, as when special physical manifestations are not in progress. It is below the table when it is desired to concentrate the power for the purpose of causing light or sound. Hence it is that you describe accurately a sensation as of tightening strings accompanied by the withdrawal of power on occasion of a sudden and powerful manifestation. It is the sudden drain that causes you to become conscious of some bond that unites you to the circle. Sometimes, as you know, it is necessary to withdraw you as medium to a greater distance from the circle. At such times it is desired to isolate you, and to preserve your aura intact. This is what is secured by isolation in a cabinet. In a minor degree we secure it by withdrawing you from the circle. At such times the other members of the circle should be instructed to keep contact with the table by pressing the palms of their hands closely and firmly on the surface, after rubbing them, which contact should be preserved during the progress of any manifestation which occurs in the midst of the circle. It is well, also, to prepare the table beforehand by rubbing it over with sharp friction. It is at times better to cover it with a woollen cloth. It is easy for us to request its removal when we find it interfere with us. Is this clear to you?

Yes. I suppose the friction of table and hands generates some electrical force, as we call it. Is the magnetic cord that unites me severed when my chair is withdrawn?

No; not severed, but weakened and relaxed. At such times you will notice a luminous aura round and behind you, and the withdrawal of power would not affect you as before, but rather by a series of sharp explosive noises on the chair and floor near

you; and, when excessive, by a sensation of weakness in the spine and lower limbs. The centres of power used then are different, and the withdrawal of it is not towards the circle but reversely, in an opposite direction. At such times luminous columns would be seen by the inner vision round and behind you.

I believe that is so. Another point—you told us to shut up the séance room some hours before sitting. It has a tendency to get stuffy, especially after burning myrrh, &c., in it. You don't like it so, do you? It always oppresses me.

No; you should always so arrange as to allow air to permeate the room if possible. If not, then immediately before sitting pass a current of fresh air through it, or agitate the air in it. We only wish to have the room set apart from alien influences so that it may be prepared and consecrated, as it were. If it be in any way offensive to you, let it be purified. No harm would so ensue to our preparations. We wish everything to be pure and lovely.

Do you like the table covered over down to the ground? We got a covering for the study table, but it did not seem to act, perhaps because it was new.

Such would be useful only in cases where it was wished to intensify the power for the purpose of a special manifestation, such as materialisation. This is merely the formation of a dark cabinet in the midst of the circle. As this would serve only to intensify that which is already at times too strong, do not try such plans save by our direction. We will inform you when we are able. In many cases we too are making experiments on our side, and cannot tell. But the introduction of all new elements is distracting to us and should not be done. From time to time we shall make our plans, and then we shall be able to tell you. If you desire success you will attain it far more readily by allowing us to carry on such plans as we are able, and by aiding us rather than by introducing anything new. We must rigidly regulate the use of the power and repress all violence. And we must endeavour as far as we can to keep any experiments that we make within bounds, both as being only subsidiary and of altogether minor import, and also because persisting in them will incapacitate you for other duties. The demand on your vital power so made would be far too great for health.

I feared so. Is it injurious in every case? Certainly, if it be so, I can't follow it out.

All excess is injurious, and in dealing with a force of whose nature and operation you are ignorant, care and caution are requisite. Excessive use of medium power is exhausting, even in the case of those who make no other demands upon their energies: even in the case of those who are what you call physical mediums only. We have never wished you to debase the power we use to such purpose. It is not your mission: nor are you sufficiently rudely organised for such work. That which we do in this sort must be confined within rigid limits, and is strictly subsidiary to what is your work, viz., the receiving of information from us, systematising and arranging it, and conveying to inquiring souls the information they long for. This is the special mission which is yours; and to it all else yields, the more especially when it interferes with and retards our holy work. You ask if the prosecution of physical mediumship is injurious. To those who are fitted for it, and who use it in moderation it is not necessarily so: though care is required even there. To those who are not rudely organised, it is injurious according to the degree in which it is used. In such cases as yours, where a strong protecting band is near, you must leave it to us to judge. Some experiments are necessary and we are glad to make them and desire to do so. But such violent phenomena as are rudely evoked are reprehensible and injurious. You need not fear that we shall permit them to be done. Nor need you fear that we shall allow them to interfere either with your life work, or with that special work of ours which is so dear to us.

But if, as you say, that séance lasts in its effect even now, and has caused me such weakness and prostration, it must be very bad, and I frequently feel ill after an unsuccessful séance.

It is so; but you do not permanently feel it, for we assist you. Much power that you know not of comes to you through us; and if we use, we also repair the waste. You may safely trust to us if you follow our advice, otherwise we cannot answer for it.

I think we must discountenance those violent manifestations during my working times. About photography? We should have liked to try at home.

All violent manifestations of power at all times are to be avoided, and all such as are unnecessary, seeing that they drain away power and leave you weakened and useless both to

yourself, for your duties, and to us. All such we say again must be left in our hands and used only in their subordinate place. They are not to be rested in save as evidence of the higher work and of its reality. At present this reason will operate to prevent such experiments as you wish to try. It would absorb power to such extent as to prevent us from doing our work. If we are able ever to shew ourselves thus we will do so. For the present we cannot.

+ IMPERATOR.

"QUESTIONS FOR RE-INCARNATIONISTS."

To the Editor of "LIGHT."

SIR,—I must ask you to allow me to trespass on your valuable space in answer to a letter signed "Frances Ellen Burr," published in your issue of this day, under the above heading. Seven questions are put to Miss Arundale, or, "some other Re-incarnationist," with the observation that they are all the questioner "cares to put now, although many more have suggested themselves to her on reading the Re-incarnation theories."

I have no doubt whatever that to a thinker who may have glanced at this most ancient doctrine in a cursory manner, a number of questions may surge up, each demanding special consideration, and considerably more space than it would be prudent on the part of the Editor of a periodical such as "LIGHT" to devote to one subject, when so many important questions are agitating and being agitated by Spiritualists, all of which are receiving their due share of attention in your columns.

Some of the questions put by your correspondent touch upon other subjects than that of Re-incarnation; for instance, the very first of them—"Is Re-incarnation voluntary?" Why not ask "Is Incarnation voluntary?" If (as I believe) Spirits are incarnated in order to obtain experiences of earth-life, by the Divine Will of the creative power, and if, through the operation of a physical law, such experience is suspended by an early dissolution, why should they not be again incarnated to carry out the original purpose? And why should not such Re-incarnation be just as voluntary or involuntary as the original Incarnation? To the next question I simply say that not only are there *two* kinds of people on the earth but *many* kinds, and I do not think it necessary to explain so self-evident an answer. In the same manner as we observe more or less developed physical bodies, from the lowest types of nature up through the vegetable and animal kingdoms to and including man, so there are more or less developed Spirits inhabiting these bodies, and expressing through them more or less intelligence, proportionately to the grade of evolution reached both by the intelligent inhabitant and its earthy envelope; the latter being merely the expression of the former. Thus the lower forms of human bodies contain Spirits in a low degree of development, such Spirits passing into more developed organisms upon the completion of their experience or education in the lower stage.

The third question is, "Does a Spirit which re-incarnates enter the body at the birth of a child?" I answer—certainly not! Neither at its incarnation, nor at any subsequent re-incarnation, does the Spirit enter the body at birth, but becomes connected with the germ at an earlier stage, assisting in the formation of those organs through which its intelligence will afterwards manifest itself. This theory reinstates the science of phrenology in its proper psychological position and deprives Materialism of a stronghold.

To the fourth question I answer that the re-entry of the Spirit into a human body takes place whenever it becomes necessary, be it immediately after death, or after an interval of what we call time. To the fifth and sixth questions, I might reply by asking, What is the use of infancy at all? were it not too absurd; so I say that infancy and youth are necessary to accustom the Spirit to properly mould the attributes of the organism it temporarily inhabits.

The last question is comprised in the fourth, and is answered by me in its proper place; at the same time the questioner evidently believes that there is no "real Spirit-life" this side of the grave, which I am sorry to note, as I was under the impression that all Spiritualists were convinced that we live our real Spirit-life constantly; and at times, when the body is reduced to a temporary passivity, its glorious reality becomes apparent even to outsiders.

In conclusion I beg to say that I am surprised that the Re-incarnationist writers, whose works Miss F. E. Burr may have read, did not set forth their opinions with sufficient clearness to prevent the asking of such questions as those I have

endeavoured to answer, or,—is the blame on the other side? I am aware that some of my statements of opinion may require considerable explanation to persons who have not studied the evolution of spirit and matter; but I have already given my reasons for brevity, and have confined myself as much as possible to direct answers.—Yours fraternally,

10, Bute-crescent, Cardiff,
July 16th, 1881.

W. PAYNTER.

SIR,—I should be glad if you would allow me space in your paper to make a few remarks in reply to the questions put forth on the subject of Re-incarnation by your correspondent, Frances Ellen Burr; but I wish it to be clearly understood, once for all, that I pretend to no certain knowledge, and that I can only express the opinions which I have arrived at after careful study.

First: Re-incarnation, if a fact, must be a law for all; at the same time I believe that the Spirit possesses the power to choose the *how* and *when*, and rises according to the wisdom of its choice.

Second: I cannot but think that in the present stage of civilisation all have re-incarnated a greater or lesser number of times, but at what stage of organic development the first incarnation of Spirit takes place as a conscious individuality, it is impossible to decide.

Third: My opinion is that the period of existence at which Re-incarnation takes place is at the birth of a child.

Fourth: After the death of the body, long periods may elapse before the Spirit again re-incarnates.

Fifth: As to the benefit derived by the Spirit from its repeatedly passing through the various stages of growth, I believe the experience and suffering undergone in each incarnation do leave an effect on the Spirit in added development, although the physical memory in each new incarnation receives no impression of the preceding life. There is a discreteness between the *magnetic* man and the Spirit; the Spirit forms the character of the man according to its development.

Sixth: We do go from incarnation to incarnation with longer or shorter periods in Spirit life, but when, if ever, Re-incarnation ends, either on this planet or others, I can form no opinion.

F. ARUNDALE.

21, St. Edmund's-terrace,
Regent's Park.

OUR CONTEMPORARIES.

"The Spiritualist."

In our last issue we noticed some strictures which had appeared in the *Spiritualist*, by "J.K.," on the Occultists and Theosophists. In the current number of our contemporary, "J.K." in his turn is reviewed by "C.C.M." and "Theosophist." "C.C.M." says:—"Since the qualifications for 'adeptship' are being discussed, and individual claims are under review, I am entitled to call attention to the psychical paradox presented to us by a new candidate. It will be strange if the tone and temper of J.K.'s latest communication dispose readers to recognise in him the teacher who 'knows.' Nor are men of real attainments found publicly boasting of their 'calibre.' But literary arrogance and acrimony leave only a bad taste behind; misrepresentations, whether wilful or ignorant, call for severer judgment. 'As concerns the Theosophical Society,' says J.K., 'I perceive that their real object is the reverse of their manifest assertions, and is nothing more than the propagation and furthering of the interests of a disguised priest-craft, as the rules of the Arya Samaj palpably indicate.' Later, he refers to by number (but does not set out) certain rules of the Arya Samaj. He then describes them as 'the quintessence of the most impudent samples of Jesuitism,' and adds: 'Thus far only to prove that I know enough of the Theosophical Society,' &c. What the attempt to establish such a charge by such evidence does prove, is that he is absolutely ignorant of the Theosophical Society, and of the nature of such relation as it has, or has ever had, with the Arya Samaj. Connection with that body, it has at present, and for a long time past has had, as a Society, none."

After giving some particulars in regard to the merely nominal connection of the Theosophical Society with the Arya Samaj, "C.C.M." proceeds:—

"I think I have now conclusively shown that a more ignorant and reckless charge was never brought than this one by J.K., whose accuracy, as is often the case, appears to be on a par with his charity. And I beg him further to understand that if by the offensive phrase, 'Hindoo American Idolatry,' he presumes to insinuate aught against the motives of the respected founders of the Theosophical Society, Colonel Olcott and Madame Blavatsky, in their absence, I denounce the calumny by the strongest word with which a false and injurious suggestion can be met."

"Theosophist" begins with a gentle rebuff to the editor:—

"The *Spiritualist* for some weeks past has been filled with assertions, speculations and opinions on adepts and adeptship, and on the school of Theosophists said to be in correspondence with these adepts. You, sir, appear to be entirely sceptical in the matter, and although your opinions on the subject are somewhat deficient in reverence and stability, they are yet expressed with a freedom and confidence which has occasionally called forth in myself a good deal of not ill-natured laughter."

Having given his reasons for believing in the existence of Indian adepts "Theosophist" says:—

"The great distinction between mediums and adepts is only this, that the medium passively receives the assistance of spirits, while the adept commands disembodied spirits and his own spirit, and the medium is passively Clairvoyant, while the adept is Clairvoyant by an effect of his will. In short the adept is a being who, partly by the idiosyncrasy of his nature, and partly by powers acquired by the long training of the body and will, acts almost as if he were a disembodied spirit possessed of strong will and magnetic power."

His estimate of "J. K." "Theosophist" summarises thus:—

"He seems to be one of those who, because he abstains from flesh meat, says: 'I thank God I am not as other men,' but were he greater than he is, he would smite upon his breast and cry, 'God be merciful to me a sinner.'"

What will be the issue if our friends carry on their controversy much further we dare scarcely venture to predict—but it will be something dreadful, no doubt! However, "J. K." could hardly expect more gentle treatment after the very strong language which he himself had employed.

"The Medium."

The *Medium* copies from the *Chicago Times* a trance address by Mrs. Cora L. V. Richmond, purporting to be inspired by George Thompson. We give the following extract descriptive of the reception of the Earl of Beaconsfield into Spirit life:—

"As England will have no conservative reaction, what will the spirit of the late Lord Beaconsfield do? I saw him shortly after the entrance into the World of Spirits, like all who are affectionate, social, kind, domestic—his friends were there to welcome him; but no towering ambition, no lofty temple of fame, no crown of immortal favours, no throbbing plaudits of multitudes, no empress, sovereign, queen, to visit upon him the votive offerings of praise. I saw him standing alone, surveying what seemed to be the ruins of a splendid empire: temples, but all in decay, palaces covered with ivy, and the dust of ages submerged beneath the sands of time, and with folded hands and meditative air I saw him surveying this scene as the work of his life, politically. A little island of green, an oasis in the desert, a smiling garden behind a wall, hidden from my sight and from all intrusive gaze of other spirits, save those who ministered to him directly, and pointed to where, in soul-sequestered silence of affection, his loved ones might dwell. But the crown of laurel, this was wanting; the achievements of victory were not symbolised in that attitude in which I beheld him, smaller in stature than when on earth, and seemingly more enfeebled. He seemed at a loss to comprehend the state in which he found himself apart from his affections. I could see gleams of the poet's life within; I could see friends and companions waiting to salute him, but one great dream of his life seemed unfulfilled; and there it lay, a beautiful yet certain and mocking ruin, as beautiful as sculptured marbles of Rome, as beautiful as pillars of Pompeii, as beautiful as his own England under the dominion of a past dynasty, ruined by the aggressive march of a Cromwell, and laid waste by the desolating hand of revolution. I heard a voice say to him—not to me—I was permitted to hear it, because it is a lesson to you: 'This is what your nation would have been had your power prevailed; and the hopes, the ambitions, the sophistries, the subtleties of his life so strangely complicated and interwoven with lofty affection and aspiration, seemed buried there, while the only part that showed bright and clear, and full of verdure and promise for the time, had no power to win him from his meditation. Was it remorse? I know not. We cannot be permitted to look into the hearts and lives even of spirits, when there is introspection there and self-examination. Mayhap the towers of ambition were gradually examined, and were allowed to fall to the ground. Perhaps the glittering crowns of earthly fame, coveted and worn, were cast aside in that mental retrospect as valueless. Perhaps there came across this seeming desolation some faint perception of the true glow and fervour of that life which had been missed. I know not. But I saw him there, pensive as a statue, full of meditation as one lost to himself in his surroundings, nor listening to the voice of affection, nor the social calls, nor the sign of the poet, nor the glimpses of a higher power that beckoned unto him, save only a perception which came up from his presence like the perception of the Justice of God, as though reverently he was preparing to bow to the edict of what he saw around him."

"The Herald of Progress."

Our contemporary is in a great hurry to disparage the value of any movement for the promotion of a national union amongst Spiritualists. Something has been said about a conference, but before anything has been decided as to its nature and purposes,

the *Herald* hastens to do what it can towards bringing discredit on the work. Here are the opening sentences of a long article devoted to the subject:—

"We are informed that arrangements are on foot to hold a conference of Spiritualists on an early date, either in London or some other equally convenient centre. In this age of enlightened freedom it would be most unpardonable if we were found saying anything likely to hamper or calculated to interfere with the thought or action of any number of persons. Like-minded individuals, thanks to our forefathers, fortunately enjoy in this country the right of meeting together for any lawful end or laudable purpose. But ends, however exalted, or purposes, however noble, can only be achieved through suitable and adequate machinery, and if this be wanting, conferences, however well meant, are morally certain to turn out crosses more likely to kill and crush than initiate or create a vital union, and for this reason we deem it a duty we owe to such of our readers who sympathise with the object, to point out the practical difficulties which lie in the way of an effective union, and thereby save them both their time and their money and likewise much disappointment."

"The Banner of Light."

In the *Banner of Light* we have news respecting the labours of Mrs. Richmond in Chicago. It has been sedulously reported in some quarters that her work there was a failure, but a correspondent of the *Banner of Light*, writing from Chicago, says:—

"Our lectures for the present season in Fairbank Hall, through the instrumentality of that highly gifted lady Mrs. Richmond, under the auspices of the First Society of Spiritualists of Chicago, culminated last Sunday evening in an eloquent discourse on 'The Spiritual Temple and How to Build It.' As usual the lecture was replete with gems of rich thought, exquisitely expressed, and pregnant with rare suggestions for practical life. At its close the President of the Society (Dr. Bushnell) announced that Mrs. Richmond's guides had permitted him to make the statement that it was their intention to retain her in Chicago the ensuing five years. The announcement was received with a joy which you can better appreciate than I describe. Mrs. Richmond is profoundly respected by all, and greatly beloved by those who have longest enjoyed her highly spiritual ministrations. . . . The President of the First Society of Spiritualists gave a statement of the financial condition of the Society, and reported all debts paid. . . . It is pleasurable to be able to report continued progress in all phases of the Spiritual movement in this city. The First Society is looking toward securing a permanent place of their own. The mediums' meetings are in a prosperous condition. Private circles are being multiplied, and the good old trusty *Banner of Light* is ever welcomed in both public as well as private places."

"The Psychological Review."

In our notice, a fortnight ago, of the first number of the *Psychological Review* we made but a slight reference to the communication by "M. A. (Oxon)," entitled "Occultism and Spiritualism." The article is in the form of a review of the "Occult World," by A. P. Sinnett, and is valuable as presenting, far more clearly than in any notice we have previously met with, a view of the idea of Occultism and its relation to Spiritualism. Occultism believes in the possibility of "control over various forces in nature which ordinary science knows nothing about," and by means of which its disciples "can hold conversation with each other whatever intervals of the earth's surface may lie between them." The Occultist "knows that he has a soul just as another man knows he has a great coat. He can put it from him, and render it manifest as something separate from himself. But he is the soul, and the thing put off is the body." His "clairvoyant faculties are so perfect and complete that they amount to a species of omniscience in mundane affairs. The body is the prison of the soul for ordinary mortals. The adept can project his soul out of his body to any place he pleases with the rapidity of thought." "M.A." well puts it with regard to the production of phenomena:—"The distinction, I presume, is intended to be drawn between the embodied spirit who uses another Occultist, and the disembodied one who uses a medium. The distinction is very fine." "M.A." draws some exceedingly interesting comparisons between the phenomena of Occultism as recorded by A. P. Sinnett and the phenomena of Spiritualism as experienced by himself. These have led him to three conclusions, (1) that the powers claimed by the Occultists are real; (2) that they are of another order from mediumship, though the results are similar; and (3) that their exercise is incompatible with ordinary life in the world. This last consideration is frequently advanced in regard to Spiritualism itself, and applies more or less to exceptional power, and to genius of all kinds, if by "incompatibility with ordinary life" is meant interference with "success" in the usual "worldly" use of the word. The article is certainly an attractive one towards the subject of which it treats.

"Revue Spirite."

The *Revue* calls special attention to two works just published in Paris, respectively by M. Bonnemère and M. Giustiniani, and which obtained the "Guerin Prize." The subject treated was:—"To inquire what, in all times and countries, have been the

beliefs of peoples, of the founders of religions, and of philosophers, as to the existence of Spirits, the possibility of communicating with them, the continuance of life, and the return to new lives whether upon this earth or other sidereal worlds."

The Société Scientifique d'Etudes Physico-logiques, of Paris, in its latest annual report, the fourth, shews vitality and activity. It gives much attention to the facts of vital magnetism. Some good magnetisers, and also some good subjects, are diligent in helping in these studies. Particular attention is paid to magnetic healing, discriminating between the action of the human magnetiser and that of a controlling Spirit. Every phase of Spirit action is systematically studied. From observing facts the Society goes on to philosophising, and includes in its programme all questions in which such philosophising proposes to come into action; and so, besides séances in regular order, papers are read and discussions held on all subjects which have for aim the progress of humanity.

Great prominence in this July number is given to séances with a newly discovered physical medium in the person of Honorine Gignoux, daughter of peasants, aged thirteen and a half. Under test conditions, in her proximity blows are struck by invisible hands on the panels of her bedstead; objects are moved under the eyes of the inquirers; direct writing is obtained by pencil on a carte de visite or paper placed under the pillow; and such a concert of music is given as can be got out of a framed set of eight bells, a tambourine, a pair of invisible hands playing piano-fashion on one panel of the bedstead, and a loaded walking-cane used as a drumstick upon another; with these, invisible players render well-known tunes and other airs that are asked for. The Spirit, "Théophile," asks for prayer, and while it is uttered accompanies it with rhythmical sounds on the panel. The phenomena are so striking that M. Leymarie, thinking it useful to let them be widely witnessed, having to make an official tour in the Departments, took the medium with him to various Spiritualist centres, where the phenomena have been as striking as in her own home.

GOSWELL HALL.

Last Sunday the guide of Miss Samuel gave an excellent address on the "Testing Times: and how to lead purer lives," to a very fair audience considering the hot weather. The address was listened to with earnest attention to the end; several questions were answered, and Mr. Ramsey made a very good chairman. Next Sunday, a well-known speaker will occupy the platform at seven o'clock.—J.S.

CARDIFF.

The hon. sec. occupied the chair at the Society's Rooms on Sunday evening last, when Mr. Rees Lewis, a former member of the Society, attended for the purpose of reading correspondence and intelligence received from Melbourne (Australia) to an attentive audience. Among the various items composing the reading was a pamphlet containing what purported to be an address from the late Prince Consort upon the Irish Question, delivered through a medium in Australia. At the close of the public meetings one of the trance mediums present was controlled by various Spirits who represented themselves as having formerly taken foremost and active parts in the Parliamentary discussions connected with Ireland many years ago. Names were given, and different sides taken in succession through the same medium! We are promised for Sunday next a discourse from "Daniel O'Connell," upon Ireland's wants, and the remedies necessary to be applied for the relief of her grievances.

NOTTINGHAM ASSOCIATION, SHAKESPEARE STREET.

On Sunday last our much esteemed friend E. W. Wallis, gave trance addresses morning and evening. The morning subject was "Orthodox Spiritualism," by request. The following is but a summary of the manner in which the subject was treated. Spiritualism is a Divine revelation, a link in the golden chain of everlasting love binding together God and man; a drawing of man much nearer to God; a proof of the continued existence and power of intelligences which once dwelt in the body. It carries conviction to man that he is a Spiritual being, and a son of God; that every soul is a portion of the Divine life; that man is the epitome of all works of creation. Spiritualism recognises the dignity of man, and reveals that man is not naturally a depraved creation. It shews to man the great necessity of a right comprehension of the human, and its influence upon the soul life. Spiritualism is the science of communion with those who have passed on to the higher life. It teaches that God reveals Himself to-day as in years long past. Spiritualism disintegrates, breaks down all barriers, abolishes foolish creeds, and helps to establish love and purity. It helps to destroy all false distinctions and narrow-mindedness, and teaches men to be pure in thought, holy in aspiration; ever desiring the beautiful, the pure, and the good. Spiritualism recognises God in all things, teaches man his duty to his fellow creatures, and reveals to him how, even while here, he may do the work of angels, in raising the fallen, cheering the cast-down, and speaking words of love and consolation. Spiritualism teaches man to scatter seeds of kindness broadcast wherever he may be, for his reaping by-and-by.—In the evening the

subject of the address was, "Behold I make all things new." The address was delivered in a masterly style, and made a deep impression upon a numerous and very appreciative audience.

On Monday evening a farewell tea meeting was held in the above meeting house. After tea, trance and normal addresses were delivered, and many kind expressions of sympathy and goodwill were given to our brother Wallis, wishing him God speed on his journey. A letter was read during the evening from our highly esteemed brother J. J. Morse, stating his inability to be present, expressing his sorrow that he could not in person state his high appreciation of Mr. Wallis, as a brother and fellow worker, and wishing him all manner of success during his tour through various parts of America. One pleasing feature of the evening was the presentation (by the chairman, Mr. Hancock) of a beautiful, well fitted travelling trunk, as a companion for Mr. Wallis during his journey. Mr. Hancock stated that the trunk presentation was projected by Mr. Morse, and would have been presented by him as a memento from many friends. In the absence of Mr. Morse, Mr. Hancock, in a few well-chosen and very appropriate remarks, presented the trunk, wishing, in the name of friends, Mr. Wallis all the comfort and blessings needful to guide him safe through his journey until his return home. Mr. Wallis—with much feeling—acknowledged the receipt of the present, and expressed his thanks to the friends generally for their kindness and good wishes to him. During the evening the guides of Mr. Wallis gave an address, stating their desire for Mr. Wallis to go across the water, to benefit him in health and also in mediumship. They hoped, and it would be their endeavour so to work, that when he returned he might be filled with zeal and love, and be an instrument for imparting more light to the people. A most pleasant and profitable evening was spent.—W. YATES.

NEWCASTLE-ON-TYNE.

The genial summer weather of the last few weeks has put new life into the Spiritualists of the district. Last Sunday the friends at West Pelton held a camp meeting, which in the morning was exceptionally well attended by friends and strangers from the surrounding district. Mr. Burton, of Newcastle, who was chairman, opened the meeting with a few pointed remarks upon the old plan of salvation, and pointed the assembly to the true salvation formulated by Spiritualism, which taught men that the only salvation required was that of knowledge, wisdom, and spiritual excellency, which redeemed men from ignorance, error, and darkness. Mr. Grey, of Newcastle, followed with a few interesting remarks upon the same subject, concluding with a short inspirational rhyme upon the indestructibility of matter. Mr. Dunn, trance speaker, of Shildon, then gave an excellent address upon the same subject. In the afternoon, on account of the cloudiness of the sky, the meeting was held in the Co-operative Hall. There was a good attendance. Mr. Burton, as chairman, made an energetic appeal to all present to carefully examine and think for themselves upon the great problem presented for their solution in the modern tide of Spiritual influx. Mr. Walker, of Pelton, followed with a thoughtful discourse upon the curse of creeds and the broad, untrammelled teachings of our cause. Mr. Campbell, of Perkinsville, delivered himself in a few concise and earnest remarks upon the same subject. Mr. Grey concluded the meeting with a poem upon "True Liberty and Ireland." In the evening Mr. Grey opened the meeting with a short and pithy address. Afterwards Mr. Dunn for some time rivetted the attention of the audience with his apt and intelligent illustrations, and Mr. Westgarth followed with some able arguments against the spiritual errors rampant in the creeds. These two gentlemen had the pleasing duty afforded them of each naming an infant Spiritualist. Mr. Grey gave a poem upon "Mother's Love," by request, and after the usual vote of thanks to the workers of the day, the chairman enforced upon the friends of the district the necessity of organisation for the stability and expansion of the cause. The meeting concluded with applause from all present, whether Spiritualists or non-Spiritualists. At the conclusion of the meeting, a deputation of friends waited upon Mr. Burton and Mr. Westgarth, to press upon them the propriety of arranging for a course of meetings at Hetton, in the county of Durham, and they consented to do so. Mr. Burton, in whose hands the arrangements for the meetings are left, has arranged to hold the same on the first Sunday in August. He has also procured promises of assistance from the following gentlemen:—Messrs. Dodds and Walker (Pelton), Campbell (Perkinsville), Dunn (Shildon), Westgarth, Felling, Grey, and Maher, (Newcastle). Mr. Burton (of Newcastle) will preside. On Sunday last the N.S.E.S. held their usual morning service at Weir's Court, the platform being occupied as usual by local speakers. In the evening, Mrs. Mould gave a second address upon "Plant-Life: and its various Unfoldments," illustrated with sketches on the black board. The lady handled the topic with ability, and shewed her hearers that she was quite at home with the subject. In concluding she delivered some beautiful remarks upon the lovely and sublime influence of nature's luxuriant growth, wherein the student, separated from the hum of men, could regale and refresh his exhausted energies with her generous breath and silent loveliness. Mr. John Hare occupied the chair.

On Monday next, at 8 p.m., the quarterly meeting of the N.S.E.S. will be held.—NORTHUMBRIA.

WHO ARE THESE SPIRITUALISTS ?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism :—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; the late Harriett Martineau; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; Bishop Clarke, of Shooe Island, U.S.A.; Darius Lyman, of Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; **Cromwell Varley**, F.R.S., C.E.; **A. R. Wallace**, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; **W. F. Barrett**, Professor of Physics in the Royal College of Science, Dublin; **Lord Rayleigh**, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; **Dr. Lockhart Robertson**, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstube; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; **Guustave T. Fechner**, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; **Professor Scheibner**, the renowned teacher of mathematics in the University of Leipzig; **W. E. Weber**, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; **Immanuel H. Fichte**, Professor of Philosophy at Leipzig; **Professors Wagner and Butleroff**, of the University of St. Petersburg; **Dr. Maximilian Perty**, Professor of Natural Science in the University of Berne; **Dr. Franz Hoffman**, Professor of Philosophy, Würzburg; **Dr. Robert Friesé**, of Breslau; **Mons. Camille Flammarion**, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

Is it Conjuring ?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art ?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, Dec. 6, 1877.

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